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HOW DID THE NATIVES OF AUSTRALIA
BECOME ACQUAINTED WITH
THE DEMIGODS AND DÆMONIA,
AND WITH THE SUPERSTITIONS OF THE ANCIENT RACES?
AND HOW HAVE MANY ORIENTAL WORDS BEEN INCOR-
PORATED IN THEIR DIALECTS AND LANGUAGES?

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INTRODUCTORY REMARKS.

It is not much more than half a century ago since the shores of Port Jackson were unknown to the white man. The beautiful waters of this splendid harbour were thickly studded with the fragile bark canoes of the aborigines ; threads of blue smoke, curling among the trees, indicated where tribes and families had encamped in the sheltered and wooded coves ; while the joyous shouts and festivity of the wild and savage dance, the corroboree, bespoke the mirth and happiness of the aborigines, especially if they had been successful in hunting or in fishing.

When the English ships entered Port Jackson it was calculated that the natives inhabiting its shores were at least 1500 in number ; but now about eight haggard beings, the wretched remnant of this race, emaciated by drunkenness, and at times by hunger, linger out a miserable existence, sleeping in the open air, refusing work, and preferring the erratic life of their forefathers to the comforts of civilization.

Only one man remains of the numerous tribe mentioned by Captain Cook when he explored Botany Bay. This last of his tribe is much attached to the scenes of his younger days. His name is *Maaroo*. He is the son of the former chief, and

feels much his own desolate condition. I was walking on the bright sands of Botany soon after sunrise, when he suddenly appeared from the skirting thickets, and, coming up to me (for we were not new acquaintances)—“This is all my country,” said he, making a large sweep with his extended arm. “Nice country : my father chief long time ago ; now I chief. Water all pretty—sun make it light. When I little fellow, plenty black fellow, plenty gin, plenty picaninny, great corroborree, plenty fight ! Eh ! All gone now ;” and, pointing his forefinger to the earth, “All gone ! only *me* left to walk about.”

So will it be with other tribes : as the white man advances they will become extinct, and leave no record of their race.

It is a singular feature in the character of the aborigines of Australia that they will not adopt a civilized life, except in some few and very rare instances. Even adults, who have attended expeditions, or been to England, have returned to their tribes, and abandoned the trammels of civilization for the unfettered freedom of the bush. A Swan-River aboriginal, named Miago, accompanied Capt. Stokes in his expedition in H. M. S. “Beagle,” but, on his return, threw away his European costume, and joined his tribe. Collins, in his *History of New South Wales*, vol. ii. p. 34, remarks, that even children who have been reared amongst white people have quitted their comfortable abodes and returned to their savage life.

The Gypsies have the same peculiarity ; and the Abbé Dubois says many families of them could be pointed out who have continued four or five hundred years in particular districts, without approximating in the least to the manners, fashions, or language of the tribes among whom they have been naturalized.”—*White’s Hist. of Selb.* p. 187.

I have frequently observed that the half-caste youth in Australia partake much of the Gypsy character in feature and complexion, and are fairer than a half-caste by a negress.

The tribes in the interior have their hunting-grounds or districts well defined : they rove from one locality to another, as seasons may produce various fruits or herbs, or as caprice may lead them : they depend upon each day for their food, and have no idea of productive labour ; a race

Quies, neque mos, neque cultus erat nec jungere tauros
 Alit componere opes norant, aut parcere panto
 Sed rami, atque asper vietu venatus alebat.—*Æn.* 8. 316.

The monotony of their life affords them little to think about. The remembrance of yesterday has passed, and what have they to heed about to-morrow?

The white man has greater enjoyments, but he has greater cares. It is, however, allowed that the fewest cares constitute the greatest happiness.

It is only when population becomes so dense as to cause the possession of land to become limited—when tribes become troublesome and aggressions frequent—that mankind begin to be civilized, owing to the force of circumstances which compel them to herd in numbers for their mutual benefit and protection. The aboriginal population of Australia range over immense tracts of land, so vast that they never can become over-populated or dense in number: they are now what they always have been, and will be till they become extinct, namely, a nomadic race.

It is, however, curious to observe, that although the native of Australia stubbornly refuses to adapt himself to the habits of the white man, yet many tiny birds have instanced more progression in comforts, for they cunningly avail themselves of warmer materials than the forest afforded for their little nests, and, by some observant and instinctive power, have adopted a new and hitherto unknown material for their nidial comforts, as they now avail themselves of horse-hair, cow-hair, and wool, in the construction and linings of their nests.

It is considered by some that the natives of Australia are of one family. There is a great variety in the languages of the tribes, but not greater than among the races of the same superficies of earth in Europe as in Australia. It will be seen in this Paper that peculiar customs and superstitions are known at opposite sides of this island-continent, also similar words. So in Europe, customs, language, and similar words, among different people, can be traced through the length and breadth of its extent, all tending, however, to an Eastern origin.

The most prominent and general characteristic of the aboriginal is the projecting eye-brow, a full but receding eye

of keenest sight, motion and intelligence, nose and nostrils rather flattened, the space between the eyes broad, lips rather thickened, but *not* of the negro caste, chin broad, prominent, and advancing, mouth wide. The lower extremities are sometimes disproportionate to the upper structure of the body, especially among the females, more especially among tribes in contact with masses of white people, as, for instance, among the wretched fragment of the Sydney tribe, bespeaking a melancholy retrogression or decadence of the race. The most striking peculiarity among some of the aborigines is the dental arrangement, a peculiarity which might tend to shew an early herbivorous race of which they may be a remnant. In many instances the incisors are inclined to be round; and Mr. Archibald M'Leod, of Gipp's Land, informs me, that among the tribes in his vicinity the incisors are more like the bicus-pates. But it is not only in the living man that this peculiarity exists, for it is found among the dead of races which have long since passed away. Mummies have been discovered with similar incisors, and, I believe, among the Guanches. Dr. Land, the Danish naturalist, has found the same arrangement of teeth among remains of ancient races mixed up with the *débris* of animal bones at Minas Geraes in the Brazils, having the incisors and the molars perfectly alike. Even some of the ancient races in Great Britain may be considered to have had a similar arrangement. Human remains of great antiquity have been discovered also, mixed with animal remains, at Kent's cavern, near Torquay, also in an ancient skull discovered in Berkshire: the incisors were flat like double teeth. (See *Journal of Arch. Assoc.* vol. vi. p. 173.)

Mr. Eyre, in his Expedition over the south-west portion of Australia—wild tracks, where no white foot had been—observes, that in many blacks no difference existed between the incisor and the canine.

The earliest accounts state that the primitive Egyptians, before the arrival of Mene, lived upon the herb agrostis. (See Bryant *Myth.* vol. iv. p. 298.) So the Australian natives in the interior live upon grass seeds, roots, and ferns. It appears that races have existed with teeth similar to the aborigines of this country.

It will admit of much doubt if the Australian tribes are of one family. It is most probable that at some period (too remote for chronology) there might have been an admixture with other races, at once numerous, powerful and commercial, who had visited these shores, and may have taken to northern regions that rare bird called the black swan, whose existence is not doubted, though its rarity is asserted.

Sir Thomas Mitchell found a tribe in the interior with a Jewish caste of countenance. Capt. Hunter, in his *History of New South Wales* in 1788, pp. 415, 642, states that he saw native women in Port Jackson as light as mulattos; and one woman, he observes, was of a bright copper colour, with pleasing features, and that kind of turn that, had she been in any European settlement, no one would have doubted her being a mulatto Jewess.

Mackenzie, in his *Vocabulary of the Perth dialect*, says some faces are quite Asiatic. (See "Myn-it.")

It has been asserted that the Australian aboriginal is the lowest of the human races; that he is the link between the human and the brute species; that he is more degraded than the generality of mankind, and little better than the monkey.

The tribes near the coast are mostly ichthyophagi: their hours are passed in their canoes, catching or spearing fish, sitting in cramped positions: then, having caught their food, they paddle to the shore, light a small fire, throw the fish upon it, give the entrails to their dogs and a portion to their females; then, having gorged, the savage sleeps till hunger again urges him to seek for food. The unvaried food and the cramped position might produce the slender and attenuated appearance of these fish-eating tribes; but the inhabitant of the forest is a fine specimen, and retrieves his race from the imputed proximity to the monkey tribe.

Mr. Eyre describes the natives in the upper districts of the Murray as men with fine, broad, deep chests, indicating great bodily strength, remarkably tall and erect in their carriage, with much natural grace and dignity of demeanor. The eye is generally large, black, and expressive, with long eye-lashes.

The Rev. D. Mackenzie, in his remarks on the natives in Western Australia, states that they are more active and sinewy,

than strong and muscular. They are well formed, broad in the chest, though generally slender in the limbs. (See Emigrant Guide; in *verb*. "Mammărăp.")

My friend Dr. Leichardt was among the natives north-west of Moreton Bay when, the fruit of the lofty bunya-bunya tree being ripe, there was a large annual assemblage of tribes far and near to participate in the feast, settle grievances, indulge in fights and the mystic dance of the corroboree. The enterprising Leichardt says—"The proportions of the body in the women and the men are as perfect as those of the Caucasian race, and the artist would find an inexhaustible source of observation and study among the black tribes." Again, we have the evidence of Count Strelescki, who remarks, that "when the native is beheld in the posture of striking or throwing his spear, his attitude leaves nothing to be desired in point of manly grace."

The Australian appears to excel many races of the human species in manliness, stature, and intelligence. He is superior to the Boshman of Africa, to the Bedahs of Ceylon, or the stunted races of Esquimaux and Greenlanders. The assertion as to this race being the link in the lower animal life appears to be incorrect, though, upon further investigation, it might prove to be the link of some of the most early and the present existing races of mankind.

The aborigines of Egypt lived chiefly upon vegetables; they sheltered themselves under sheds of mean workmanship, which they thatched with the flags of the Nile. In process of time they began to feed upon the fish which the same stream afforded, and were clothed with the skins of beasts. (See Bryant's *Myth*. vol. iv. p. 298.) Such is the present condition of the aborigines in Australia: they are now in the same position as the primitive Egyptians upwards of 3600 years ago, yet they retain superstitions of the earliest date; but when, how, or by what races oriental myths and words were brought here, is hitherto unknown, and the fact has only been recently discovered.

My attention was first called to this subject when I heard the aged widow of a former chief say, "Murra nâo-wi," as she pointed to H. M. S. "Fly" as she opened the heads of

Port Jackson. "Birri nao," in Sanscrit, is a big ship. She called writing "Gulum-a." "Gulum" is an oriental word, signifying a reed or pen. Yet these people have no alphabet: they could never navigate, and yet the word "nao" is an ancient word, known in all times and in most languages—in Greek, Latin, Gaelic, Sanscrit (नौ *nau*), Persian (نؤ).

When America was first discovered that land was considered as recently inhabited, till explorers found immense earthworks, camps, and ruins of cities, in wilderness and forest untraversed even by the Indian huntsman; but there stood the solitary and mysterious ruins, telling of races and nations long since passed away, and the ruin is the only record.

Some wells and some earthworks have been found in Australia, but no traces of ruins. These earth-works were for purposes of irrigation, and evidently indicate a higher state than that of the present race. Concerning these earthworks, Mr. Protector Robinson, in his letter relative to the Aborigines, printed for the House of Commons, Aug. 1844, p. 240, says, "the trenches resembled more the works of *civilized men* than of *savage men*. They were of considerable extent. One continuous triple line measured five hundred yards in length, two feet in width, and eighteen inches to two feet in depth. These extensive triple dykes lead to extensive ramified water-courses. * * * * Thousands of yards had been accomplished. The mountain streams had been made to pass through them.

This system of irrigation was known in early times to the Indo-Scythians, and was introduced by them into Egypt. It also appears to have been at some time introduced here.

Relative to the wells, Mr Eyre (vol. i. p. 209) mentions he saw one called "Beel-im Gaippe." "Gaippe" means water, (अप *ap*, "water,") and the waters of this well may, in reference to the Baal superstitions, be the "waters of the *Baal gods*." The Baal is a demon known under the name of "Boyl-ya" in South Australia, and much dreaded by the natives.

The entrance to this well was by a circular opening through a solid sheet of limestone: it was about fifteen inches in diameter, but enlarging a little about a foot below the surface. The water was at a depth of ten feet. He also found a cir-

cular hollow in a limestone rock, twelve feet in diameter, and upwards of twenty feet deep. (See p. 215 same vol.; also Capt. Sturt, lat. $26^{\circ} 15'$, long. $138^{\circ} 48'$, found a well twenty-two feet deep and eight feet broad.

The discovery of these wells and earthworks may not prove that the present races are descended from those who constructed these works. The inhabitants of the Ohio, the Mississippi, and the Guatemala regions are not known to be descended from those populous and civilized people who constructed vast earthworks, erected strange and wondrous palaces, temples, and pillars elaborately carved, now telling in their silent magnificence and grandeur of the noise and tumult of a former population, gone, unknown, and even lost to tradition.

The Australian native has no settled industrial pursuit; it is not in his nature. In the rural districts he may work a while, but soon he goes to the bush again: the dull monotony of a civilized life is irksome to him; he enjoys the pleasures of the hunt for kangaroo or for opossum: so the white man seeks the fox or the hare: the forest is the native's home.

In the thickly populated districts, where pasturage and tillage forbid encroachment, the rovers of the bush are deprived of their hunting-grounds, they become paupers on their former territories, and the vices of civilization brutalize the savage, and ultimernately destroy his race.

It is a singular feature in the native character that they will not learn a trade, and therefore no trace would exist of cultivated races. If we could suppose that the white man should ever abandon this colony, then, in the lapse of a century or two, every vestige of him would be lost.

The boomerang is an implement for hunting peculiar to this colony; it is unknown elsewhere: and yet, in an Egyptian fresco, a person is represented hunting water-fowl, and bringing down his game by means of the boomerang. (See Wilkinson's "Egypt.")

From the foregoing remarks it might appear that the races of Australia have been in communication with the most early races indeed, mentioned by Homer as legendary, active, powerful, and enterprising people, who carried conquest,

commerce, and civilization over the world, and whose traces may be in the ruins of Yucatan, Palengue, or Peru.

The subsequent observations will treat

Of Demigods and Dæmonia.

Of Superstitions.

Of Languages.

The comparison of the ancient with the present Australian myths and languages may be of interest to the Ethnologist on a subject to which I have paid much attention in working out, and in which I regret the want of references at the antipodes.

DEMIGODS AND DÆMONIA.

The worship of Baal was the most extended, and ranks among the most ancient superstitions. One of the avatars of Vishnu is *Bal-liga* (Moore's "*Hind. Panth.*," pl. 97); and one of the most ancient and sacred spots in the Carnatic is *Maha-Bali-puram*, the city of the great Baal (see Southey's "*Curse of Kehama*"). Many names of places in Ireland have reference to Baal; and at one of them is a round tower, whereat crowds of people assemble at a season of the year to perform certain ceremonies, and conclude with feasting and dancing.

In the south-eastern seas there is the island of *Bali*, and thousands of human victims are annually sacrificed by the priests to the sanguinary Baal.

In ancient times the summits of hills were dedicated to deities whose names had been forgotten, but were still held sacred

"Hoc nemus, hunc inquit, frondoso vertice collem
Quis Deus incertum est, habitat Deus."

Æn. VIII. 351.

It was on the summits of high lands that the rites of Baal were performed; and even to this day the fires of Baal are lighted upon the hill-tops in Ireland.

In Australia, along the eastern portion, if not in other parts, the summit of a mountain or bluff of a projecting promontory,

is called *Bool-ga*.* Bryant, in his work on ancient mythology, observes, that, in the earliest language, "*Ca*" implies a spot or temple, whence "*Ka*" in Sanscrit and "*Ko-kerre*" in Australian, "a house or dwelling-place"; and to this root may be traced "*Ca-strum*," "*Caer*." Thus the word "*Bool-ga*" may be "the spot (the "*Ca*") sacred to Baal."

"Baal-Baal" is the native name of a place on the Murray, and among a portion of the Goulburn tribe the native name for fire is "Baal."

The tribes on the Loddon River have a tradition of the supposed existence of a being possessing attributes of a deity, and he is named "*Bin-Beal*."

The "Baal" was the sun worship, and it appears to have been practised among the natives of Port Jackson when they were first discovered in 1788. "The natives sing a hymn or song of praise from day-break till sunrise." (See Hunter's "New South Wales," p. 372.)

Among some of the southern tribes the body of the deceased is placed in a canoe (see Angas' "Savage Scenes and Life"). At the Hindoo festival, the Doorgah, a mystical canoe forms part of the procession, and it is named "*Boyl-ya*." The canoe also appears blended with the Egyptian myths.

The "*Boyl-ya*" or Baal superstitions, exist in Australia, but especially on the western coast. Governor Grey, in his valuable and interesting Vocabulary of the Swan-River district, gives ample proof of this singular fact, and I quote his words:—

"*BOYL-YA*," a sorcerer, the black witch of Scotland, a certain power of witchcraft."

"*Boyl-ya-gaduk*, one 'possessing the power of Boyl' (or Baal; a priest of Baal, I should say). These people can transport themselves into the air at pleasure. They can render themselves invisible to all but other *Boyl-ya-gaduks*. If they have a dislike to a native they can kill him by stealing on him at night and consuming his flesh. All natural illness is attributed to these *Boyl-ya-gaduk*."

* "Upon the top of the mountain the whole limit thereof round about shall be most holy.—Ezek. xliii. 12.

Stokes, in his "Narrative of the Beagle," vol. i. p. 81, also mentions the *Boyl-ya*.

The words "*Biule*," "*Boyal*," or "*Bieul*" (or *Baal*), are used among the south-western Australian dialects, but the exact meaning has not been precisely ascertained. It is, however, supposed to signify the "west." (See Grey's Vocabulary.)

May not this refer to some old traditions as to the direction or quarter from whence those strangers came who imported the mysteries of the *Baal* (the *Boyl*) worship, and who appeared to the natives as if rising from the western horizon? The Christian places his altar to the east, and the *Baal* deity might have come from the west.

Some of the Eastern tribes also consider themselves to be under the influence of this mysterious *Boyl* or *Baal*. If any questions are asked concerning him, the natives are very shy in giving any information. He is evidently a being held in great dread, for they shake their heads very mysteriously, and place their hands before their mouths.

Sabaism, and the custom of human sacrifices, still linger among the Australian tribes, relics of the *Baal* worship, and of Cuthite origin (see Bryant's "Mythology"). The natives reverence the two principal stars in Orion. They are supposed to have been hunters, and the *Pleiades* to have been young girls, similar to the Greek mythology. They consider the moon to have been a black man named "*Taorong*," and the sun, "*Gnoah*," or "*Koen*," to be his wife: and here we find the *mythraic* superstition, for the sun is said monthly to slay her husband, the moon, and that, in dying, he revives again.

The mysteries of the *mithraic* worship were performed in caves: the strictest silence was enforced; and there are caves in Australia now held in great terror. Moreover, if a white man should whistle, shout, or sing in a cave or any hollow in a rock, the natives will rush from under it in the greatest alarm, fearing that the superincumbent mass would fall and crush them.

If a native, when travelling, fears that the sun will set before he can reach his camp, he propitiates the luminary, his *Baal*,

by placing a lighted stick in the fork of a tree facing the sun, in order to check its speed, and then, under full conviction that the spell is certain, he betakes himself to his heels. This is a frequent custom.

In reference to the rites of Baal, marked as they were by blood and human sacrifice, the word "*Bal-ligan*" among the Swan-River tribes is the infinitive mood of the verb "to slay."

There is another mysterious being held in dread and terror by the natives, namely, the "*Koen*." He is known north-west of Moreton Bay, also at Adelaide and Swan River; but he is also known to the Chinese as the deity "*Kuan-yid*," and, I believe, to the Bedas or Vedahs, the aboriginal race at Ceylon. Among the eastern tribes of Australia "*Koen*" is one of the names of the sun.

"*Koen*" was also an Egyptian deity: his name appears in the hieroglyphics nearly as it is now pronounced by the natives: "*Khōn*" or "*Guhon*" ultimately became borrowed by the Greeks (*Κουον*). There is an historical tablet in the ruins south-east of Carnac, Thebes, epoch uncertain, and in the fifteenth line is a passage commencing, "I, the god '*Khrons*,' consent" (see Gliddon's "*Ancient Egypt*," New York, p. 25). This author further remarks that "*Khnum*" (radix *Kh**n*) implied, or was a term for, "*Amon*," the Creator, in the most ancient Egyptian.

"*Cohen*" is the Hebrew word for priest. It was also the Egyptian word for ruler, as well as priest. The radix "*Kh**n*" in the ancient Egyptian is found in the Persian word خان "*Khan*," a nobleman or lord. Referable to the word "*Koen*" is the German title "*Kön-ig*," and "*King*" in English.

Thus it appears that the savages of Australia and the most civilized of the Caucasian races are still under the mysterious influence and power of "*Koen*," "*Kön-ig*" or "*King*."

The term "*Koen*," according to Bryant ("*Ancient Mythology*"), became, in the course of time, annexed to *all* persons of *prophetical* or *sacred character*. Thus the term "*sacred*" is to this very day applied to majesty—or *King*, *König*, or *Koen*.

"There's such divinity doth hedge a king."

This very ancient and mysterious personage is now a

dreaded monster, of an evil disposition and a prophetic character, among the tribes on the eastern and southern coast of Australia: he is also blended with funereal rites and ceremonies.

The Rev. and worthy Mr. Threlkeld, in his grammar of the language of the tribes at Lake Macquarrie and on the Hunter river, says, that "*Koen* is an imaginary being, in appearance like a black fellow with an immense abdomen, and painted over with white clay, carrying a fire-stick in his hand." He is believed to steal upon the natives when they are asleep in the woods, that he seizes upon them with immense talons, then, clearing the forest at one bound, he soars with his victim into the air, and consumes him at his leisure. As a prophetic character he is said to precede the arrival of other tribes from distant parts, when they assemble to celebrate their mysteries. But the presence of the "*Koen*" can only be detected by the magicians or doctors of the tribe, similar to the "*Boyl-ya-gaduk*" previously mentioned in reference to the Baal worship.

The Adelaide tribes believe in "*Kuin-yo*:" he is similar in shape and complexion to the "*Koen*" on the eastern coast. As a prophetic being it is believed that his presence will cause the death of some individual. Hence "*kuin-yo*" is a term signifying death, as "*kain-bil*" has the same meaning at Swan-River; but "*kyn-ya*" there signifies the soul. The word enters into composition in many words alluding, as Bryant observes, "to a sacred or prophetic character."

"*Kuin-yunda*," mortiferous, lethal, forbidden, sacred.

"*Kuiny-undappendi*," to hold sacred or forbidden.

An inquest or inquiry is held upon almost every deceased person among the Adelaide tribes when the cause of death is not very apparent. The corpse is placed upon a bier, "*kuin-yo-wirri*," and carried round the localities where the deceased had been living. One person is continually asking, "Has any person killed you when you were sleeping? Do you know him?" If the corpse denies it, then they proceed further: if it gives an affirmative, the inquest is then continued there. It is believed that the affirmative is given when the

corpse is moved round, which motion is said to be produced by the body itself, influenced by "kuin-yo," who is hovering over the bier. (In the Egyptian paintings a spirit is represented hovering over a corpse stretched upon a bier.) If the murderer is present, the bier is said to carry itself against him, so that some of the branches on which the corpse is laid may touch him, and then a fight ensues. (See Teichellmann's Vocabulary, p. 12.)

Dr. Lang, in his "Cooksland," p. 427, mentions a similar custom to prevail among the natives north of Moreton Bay.

At the funeral of a Jew, the priest—the Cohen—is not permitted to come within a prescribed distance from the corpse.

It will appear that the superstitions connected with an ancient deity of the Brahmins*, and which extended westward so as to be a tutelary god of the Germans, is traceable among these races, namely, the radix *MN*, mentioned by the Chevalier Bunsen, forming the "Menu" of the Hindoos, the *Menes* of the Egyptians, the *Min-os*, the *Min-otaur*, the *Min-erva* of mythology, and the *Man-nus* of the Germans.

Bryant ("Ancient Mythology," vol. iii.) states that the people who were called *Min-yæ* were Arkites, and worshipers of the lunar deity "*Menes*:" he further states, producing his authorities, that a race of *Min-yæ* inhabited the shores of the Red Sea; and, in vol. iv. p. 6, he decides that the *Min-yæ* were a branch of the Cuthite branches—the Indo-Scythians.

Enough may have been already shewn, in reference to the Baal mysteries, to direct the attention to a Cuthite visitation to these shores at some very early and remote period; and it may well be a matter of surprise and speculation how these superstitions have so long existed, and survived the usual wrecks produced by time. Yet we find in England and Ireland, and, I believe, in Scotland, that the Baal worship has left some relics, some joyous festivals among the people, and

* The *Menes* (मनस्) *Menes*, "the mind." In Chinese *men-g* refers to splendour, refulgency, brightness.

I am indebted to my friend, Surgeon Bellott, R.N., for the above observation concerning the Chinese word, and he will append a note on this subject.

that the mysterious "koen" is on the thrones of the civilized world as well as in the wilderness of Australia.

The ancient "Menes" does not, however, hold so prominent a position among the Australian tribes as the Baal and Koen, yet there is sufficient proof to shew that the Cuthites had imported the superstitions.

The tribes near Port Philip call the moon "*Meni-yan*." According to Bryant, "meen" was one of the ancient names of the moon (*undè* "moon"), so known to the Cuthites or Arkites; and it is a singular fact that these *early races considered the moon to be a male, the same precisely as the belief of the present Australian*.

This singular deflection from the usual course of mythology is noticed by Harcourt ("On the Deluge," vol. i. p. 134), when he states, that in the Tainay dialect of the Siamese the moon implies the sun. But it is a singular circumstance that this deflection exists among the Australian tribes; as, for instance, the word "piki" among the Adelaide (the southern) tribes means the moon; but among the Moreton-Bay tribes (north-east portion of Australia) "piki" means the sun. Then again, among the eastern-coast tribes "koen" is one of the names of the sun, but on the Bogan River, in the interior, the same word implies the moon.

But to return to the "Menes," or the radix *MN*, in reference to mysteries, &c. &c.

On the Loddon River the tribes have a superstitious dread of the "min-dye," a huge serpent, endued with supernatural powers, possessing the power of inflicting disease or death when duly invoked by incantation. He is also supposed to produce gales and hurricanes by the lashings of his enormous tail. This will be again referred to under the subject of superstitions in reference to ophic worship.

Among the Murray-River tribes a net, during sickness, is worn as a charm round the waist, and it is called "*min-tum*." The sorcerers are called "*min-tappa*." (See Angas, vol. i. p. 93.)

At Port Jackson the natives believed in a spirit named "mawn." (See Tench's "Port Jackson," p. 106.) They would not touch a corpse, believing that the "mawn" would seize and fasten upon them in the night.

The following interesting paper, from the able pen of Mr. Assistant Protector Parker, on the manners, customs, and traditions of the aborigines in the Loddon-River districts, appeared in the "Port-Philip Herald," and is worthy of consideration:—

"Many erroneous opinions have been entertained respecting the character and habits of the aborigines of Australia, and it has been commonly asserted that they are totally destitute of any notions worthy of the name of religious opinions. In the earlier period of my acquaintance with them I entertained similar views; but further communication has induced a conviction that a traditional mythology exists among them, rude and obscure indeed, but in all probability the indistinct relics of some older and more complete system. It must be sufficiently obvious to all who have had much intercourse with the native tribes, that they are exceedingly reluctant to speak on these subjects; a circumstance readily accounted for by the fact, that whatever notions they entertain of supernatural beings, all refer to objects of fear and dread, and not of love. The older natives can scarcely be brought at all to speak about their traditions, but from the young men I have latterly obtained some more definite information than I formerly possessed, which appears to me of sufficient interest to become matter of record.

"I have long been convinced, that in addition to a general notion of the existence of an immaterial principle in man, which survives the body, the aborigines entertained opinions bearing a rude analogy to the metempsychosis of the oriental mythologies. They have cherished the idea that the souls of their deceased friends pass into the bodies of certain species of birds. How long this is supposed to continue, and what may be the result of the change, they are either unable or unwilling to tell. The belief also has been very general that the whites who have occupied their country were formerly 'black fellows,' who have passed into a new and highly-improved state of existence. It is remarkable that the designation given to the white inhabitant of the colony in most of the dialects of which I have heard, (*amydeet*, *jajowrong*, *amerjig*, *koligan*, *amy gai*, &c.,) appears to be identical with the words used to

describe the soul when separated from the body. I once, and but once, saw a singular ceremonious dance on the Loddon station, which was called "Yapène amy gai," or dance of separate spirits. It was avowedly a novel affair to nearly all the actors, and was taught by an old man from the westward, since dead. In this ceremony, after a very singular and not unpleasing dance with branches in either hand, all, with the exception of the two old men who were leaders, came together to one spot, and gradually bent towards the ground, becoming slower and slower in their motions, till they were entirely prostrate. They remained perfectly motionless for some time, and a mournful chant was sung over them, and they were said to be 'dead.' The two old men then went round them several times, and seemed to be driving something away with their boughs, singing at the same time with increasing energy till they became very loud and rapid. Then, at a given signal, they all sprang to their feet, and recommenced their dance. They were then said to be 'alive.'

"I have made inquiries to ascertain whether any notion of a superior power or deity existed among the tribes with which I am in communication. I think I have found a distinct tradition of the supposed existence of a being possessing some of the attributes of a deity. The name of this imaginary being is *Binbeal*. They assign to him the making of an original pair, from whom has descended the present race of man. There is evidently much vagueness and obscurity in their notions on this particular topic. But they are more distinct in their representation of the relation he is to bear to them after death. He is said to take the spirits of deceased natives and subject them to a sort of purgatory, placing them in fire to try them whether good or bad; the good are at once liberated, but the bad are made to suffer for an indefinite time. They have sometimes replied to my inquiry 'who made all things?' &c., 'Binbeal,' but the reply is given in a doubtful and hesitating manner, and it is a frequent acknowledgment with them that they are 'very stupid,' and know little about the great facts of creation and Providence.

"Other traditions exist among them referring to the origin of certain natural objects. Thus they believe in the existence of

another mythological being called Bonjil or Pundyil, who, however, is said to have been once a 'black fellow,' and a remarkable locality is indicated as his residence when on earth. This is the deep basaltic glen or hollow, forming the fall of 'Lallal' on the Marabool, near Mr. Airey's station. He is now represented as dwelling in the sky, and it is curious that they call the planet Jupiter 'Pundyil,' and say it is the light of his fire. This Pundyil is said to have found a single kangaroo, emu, and other animals on earth; that he caught them, cut them up, and, by some mysterious power, made each piece into a new kangaroo, &c., and that hence the country was filled with these animals.

"Another tradition professes to account for the origin of the Pyrennees, Mameloid Hills, and the neighbouring heights. It is ridiculous enough in its details, but supposes them all to have originated in a single immense mountain, which was torn to pieces by the action of fire. The volcanic character of the district may seem to suggest the source of this notion.

"Of all the objects included in their rude and savage superstitions, none appear to exercise more influence on the native mind than the fear of the *Mindyë*. They apply this term to a large species of serpent, which is universally asserted by the natives to exist in the hitherto unexplored country between Mitchell's Outward Line and the Murray. The object of dread, however, is a supernatural being, having the form of the animal just named. This being is represented as having the power of inflicting disease and death when invoked by incantations. The existence of any epidemic or endemic disease is always ascribed to its influence. It is remarkable that the small-pox, which, from the accounts given by the natives, must at times have proved a terrific scourge to them, is called '*Monola Mindyë*,' or the dust of the *Mindyë*; and the scars left by it '*Lillipook Mindyë*,' or scales of the *Mindyë*. The whirlwinds, which in the summer season carry up columns of dust to a great height, are much dreaded by the aborigines. To be included in the vortex of one is regarded as a sign of speedy death, because it is said to be an indication of the presence of the *Mindyë*; it is, in fact, called 'its tail.' The men who are regarded as magicians or conjurors profess to derive

their power from some pretended communication with this object. Although there seems to be nothing deserving the name of a regular religious rite among them, I am disposed to think that some peculiar ceremonies which have been observed within the last two years are intended to propitiate this dreaded phantom, and to avert the consequences of its anger. And I think in their ceremonies and superstitions may be traced the obscure and nearly obliterated relics of the ancient *ophilatria*, or serpent worship, still extant in India and Africa.

"I am fully convinced that these wretched superstitions have far less hold upon the minds of the younger part of the aboriginal population than on the middle-aged and elderly people. Some of the young men openly ridicule their notions; and it is remarkable how very few attempt to question the truth of what is stated to them on religious topics. Their traditionary superstitions are too dim and indefinite to give the mind much pre-occupation, and the estimate which they have formed of the superior knowledge of the whites predisposes them to listen, at least with respect, to what may be inculcated.

"I have thus briefly sketched a few of the traditionary superstitions of the aborigines. I do not, however, profess to give this as a complete delineation of the subject. Other details have been given to me, but the information I have received is not yet sufficient to communicate. I have little doubt that more extended acquaintance with their language and opinions, and increasing confidence on their part, will elicit many interesting circumstances in connection with their history and associations."

SUPERSTITIONS.

Transmigration.

The belief in rescusitation and transmigration, the metempsychosis of olden times, is common in every tribe among the Australians.

The druid bard, Taliessin, who is buried between Machynlleth and Abersytwth, says, in one of the ancient triads, "I

have died, I have revived ; a second time I was formed ; I have been a salmon, a dog, a stag ; I am now *Taliessin*."

The natives of Australia believed that after death they became stars or whales, birds or animals ; but now they believe that after death they return to earth as white men. A native who was executed at Melbourne consoled himself by saying, " Never mind, I jump up white fellow : plenty sixpence."

At Swan River the word " djanga " means " the dead ; " but it is a word indiscriminately applied to Europeans, who are supposed to have been deceased aborigines, and now revisit the land of their nativity in another colour. Governor Grey and his party were exploring some of the north-western country, accompanied by some natives, and they seriously and earnestly inquired if they were not all of them dead men !

Mr. Hull, the author of " Remarks on the aboriginal natives," informs me, in a letter, that in the mountain districts of Port Philip there is a bird of the wagtail tribe which hovers about on sunny mornings, looking, in the brightness of the day, more like an immense butterfly than a tiny bird : the natives hold them in great reverence, believing them to have been black men who died " plenty good," and hope, after death, to become one of these happy birds. This bird utters a faint cry of " beron, beron," which is the native term for the generative organs.

At Lake Macquarrie on the eastern coast it is believed that old men become flying foxes, and that women become small birds of the woodpecker kind : to kill either would be a great offence to the natives. They also occasionally burn the dead in order to feed and propitiate the eagle-hawk, which they suppose to be animated by the departed spirits of their countrymen. These tribes believe that the world was created by the diamond-tailed eagle, and that he brought in his beak, and deposited, the stones which form the mystic stone circles on many of the hill tops.*

In the Port Philip district a white hawk, white crow, and white crane are especially revered ; and in Gippsland

* I am indebted for this information to the Rev. L. Threlkeld.

there is a rare bird, a white cockatoo with a mottled breast, which is held in the greatest superstitious dread by the natives.

Mr. Hull, in his interesting, unpretending work, p. 11, observes, "When the first settlers arrived at Adelaide the natives believed that they recognised their ancestors returned from 'pindyë,' the habitations of the dead." [I must here observe that "pindyë" implies a European, the same as "Djanga," (the dead,) means a European at Swan River.] "The 'pindyë' is the place of souls in the far west, whence the souls of the unborn come, and, hovering among the grass-trees, wait for the hour of conception, to enter a human body, and, after death and burial, to return there again: if unburied, the spirit is supposed to wander an indefinite time, miserable and alone. What a remarkable coincidence," remarks the worthy compiler, "with the opinions of the ancient nations!"

Among the Swan-River tribes the spirit is supposed to go far away in the west to the island of souls. (See Rev. D. Mackenzie's "Emigrant's Guide," in verb. "Netengar.") The Naowe tribe, according to Angas, believe that their ghosts depart and people the islands in Spencer's Gulf.

There is an Irish superstition relative to a temporary future state, which taught a return to a terrene existence after a lapse of years. The peasantry believe moths and butterflies to be embodiments of the souls of their departed relatives. Their elysium was in an island said to be situated off the western coast of Ireland. (Hall's "Ireland," vol. i. p. 394.)

The gypsies, in whose language are many Sanscrit words, believe in metempsychosis like other Buddhists. They say it is useless to execute them or hang them, as they cannot die. They believe, however much the soul may wander, they will rejoin their friends at last. (Borrow's "Gypsies," vol. ii. p. 91.)

Whether we refer to the most ancient and sacred Hindoo works, *i. e.* the "Baghaveeta;" whether we refer to Egyptian or classical mythology; whether we examine the belief of men of all periods and of all countries up to the present date, we find that the poor desolate savage in the wilderness of Australia shares, in common with the rest of his species,

the sublime and imposing conviction of the immortality of the soul.

Stone Circles.

The Australian tribes are very reserved as to their customs and superstitions. There are many ceremonies to which a white man is not admitted, and also many from which the native women are most carefully excluded. The squatters in the interior have enough to employ their time, even if they had studied the subject of early customs and superstitions so as to detect analogies ; and the ignorant stockman can learn nothing from tribes whom he despises and fears.

It is, however, a fact, and a curious one, that the mystic stone circle is known in Australia, at least in some of the eastern portions. The Rev. L. Threlkeld informs me that he has seen them on the very summits of the mountains at Lake Macquarrie ; and the legend is, that they were brought there by the eagle-hawk, a bird of mysterious omen, and much revered by the blacks.

Mr. Alfred Denison informed me that these circles are, in the Paterson district, confirmed also by Mr. Commissioner Fry, who has seen them, and considers them to be *aërolites*, no similar stone being known in the district. The circles are not above twenty feet in diameter : the stones are seldom more than a foot above the ground, and in the centre is an upright stone about three feet high. The natives are very tenacious of any of these stones being moved, especially the centre one. The only reply the blacks make to any inquiry on this subject, and on which they are loth to speak, is, "Don't know : black fellow make it so long time ago."

A writer on Irish superstitions, quoted by J. Harcourt, vol. i. p. 65, states, that an old man, when questioned about certain ancient customs, gave a similar answer to the Australian, for the old man said his ancestors always did it.

Capt. Hunter, in his work "New South Wales," 1788, states, p. 46, that he went from Port Jackson on a visit to the unfortunate La Perouse, then at Botany Bay, and, "walking on the north shore of the bay with some of the officers, they

shewed him a little mount which they had discovered, and thought a curiosity." He says, "It was quite rocky on the top: the stones were all standing perpendicularly on their ends, and were in long but narrow pieces; some of them three, four, or five sides, exactly (in miniature) resembling the Giant's Causeway in the north of Ireland."

It is very probable that other stone circles may be in different parts of Australia, but have not yet attracted any notice.

Circumcision.

Circumcision has been recently found to prevail in some parts of Australia, but as hitherto only observed among tribes on the coast, as if it had been an imported custom by some early navigators. It is practised on the western side of the Gulf of Carpentaria (Leichardt), in the Australian Bight (Eyre), and at Adelaide (Stoke's "*Narr. of H.M.S. Beagle*," vol. ii. p. 10.) Teichelmann, in his vocabulary of the dialect, states that there are words of contempt and reproach for the neglect of this custom.—See the word "Munno."

The Adelaide tribes say that the ceremony was introduced to their forefathers by "Yurra," an immense snake and imaginary being residing in the skies in a large river called "Wodli Purri," *i. e.* the Milky Way. "Wodli" means habitation or residence; "Yurra" is said to punish those who neglect the rites of circumcision.

Mr. Hull, of Port Philip, informs me that Mr. Protector Robinson has seen the natives at Port Lincoln, in addition to circumcision, on a particular occasion take one of the tribe, and make a deep incision from the pubes to the navel as a sacrificial rite. Mr. Hull then refers me to Stephen's "*Oriental Mythologies*," p. 11, stating that the same ideas prevailed in Egypt and Arabia.

Mr. Hull, in his interesting remarks, p. 16, gives an account of the ceremony on such occasions, which is performed when the boys arrive at the age of puberty. He says that a line is drawn on the earth; upon one side stands an old man, who represents the star of autumn, and on the other side one who is said to be "Tappo," the *fly*. He refers to "Oliver's *Freemasonry*," p. 79, and Tomlin's "*Hist. of the Jews*," p. 465.

This fly is a curious relic of superstition, for Baal, or Boylya as he is called here, was known and worshipped by the Egyptians and Phœnicians as "*Baal Zebub*," (the supreme Lord of Flies); and the *Baal* is sometimes represented as a fly. (See Hull, p. 17, who refers to Oliver's "*Antiquity of Masonry*," p. 227, and Tomlins on the Jews, p. 897.)

Raised Scars.

Raised scars are common among all the tribes of Australia, but they do not "tattoo" the body.

The natives in the district of Port Essington have no scars upon their *backs*; and when Leichardt came among them with his blacks (natives of the eastern coast) they were much astonished on discovering scars on their backs, which the Essington natives pointed out to each other with much surprise and earnestness of manner. Dr. Lang, in his "*Cooksland*," p. 363, says that raised scars upon the flesh is a practice at Tayovan or Formosa, and also among the women in Decan.

It was a custom of the highest antiquity known to the Jews, and prohibited:—"Ye shall not make any cutting in your flesh."—Leviticus, xix. 28.

The natives of Darfur and Upper Egypt have three deep cuts on each cheek. ("*Wanderings of Holthans*.")

Piercing of the nose.—Deprivation of finger joint.

The custom of piercing the septum naris is an oriental custom of the present day. It is practised at the island of Tanna, and also obtains very generally among the Australian tribes inland and coastwise.

It appears to be a custom as common as making raised scars upon the body.

The natives of Senaar, Darfur, and Upper Egypt, place a bit of wood in the cartilage of the nose, so that the orifice may remain open for the ornament of an ivory ring. ("*Wanderings of Holthans*.")

The native women, when children, are deprived of the first joint of the little finger: this is done by ligature.

This custom was noticed by Capt. Stokes (vol. i. p. 93) at Baskerville and Beagle Bay; Cooke observed it at the Sandwich Islands; and it is said to obtain among the Hottentots.

Deprivation of a front tooth.

A grand ceremony is performed when the youths who have arrived at the age of puberty are to be admitted among the warriors. Among other rites is the custom of depriving the boy of an upper incisor. It is a general custom, but was not observed at Darwin, nor at Cape Villaret (see Stokes' "Beagle," vol. ii. p. 9, and vol. i. p. 72); but on the north-west coast, between Roebuck Bay and Port George IV., many natives had lost *two* upper incisors. (Ib. vol. i. p. 89.)

For an account of this ceremony see Collins' "N. S. Wales."

This appears to be a custom peculiar to these people: I am not aware of any allusion to it, ancient or modern.

Human hands and Lingam.

Some of the women in Gippsland wear round the neck human hands, which Mr. Hull says were beautifully prepared. He moreover informs me that they sometimes wear the parts of which the "Lingam" and "Priapus" were the emblems. So in Italy, even within the last century, waxen images thereof were sold at a church festival. (See Payne Knight on Priapus.)

The worship of the "Lingam" was common among the Egyptians and the most ancient Indians.

Cannibalism.

The Cuthites, Scythæ, or Scythians, practised cannibalism: it was one of the rites of Baal worship (Bryant "Myth." vol. vi. p. 216), which we may conclude once existed here. It has been asserted that the Australian blacks are cannibals. This may be in some measure true; but if they were habitual feeders on human flesh, the instances would be so frequent as to leave no doubt upon the subject. But the cannibalism of the

Baal worshippers was a religious duty, and might be so with the Australian; not only a duty, but an act of piety and affection. The Indo-Scythæ killed their aged and sick friends and relatives, deeming it, moreover, an act of piety, a matter of duty and affection, to feed upon their inward parts.

“*Cæsorum visceribus epulari fas est, et maximè piumest.*”

“The natives north of Moreton Bay,” observes Dr. Lang, “retain the same custom.” It is also known among the southern tribes; for Dr. Thomson found in a camp near Melbourne a perfect specimen of a baked child, which he sent to the museum at Edinburgh.

The natives of various tribes frequently carry the bones of the deceased in their dilly, or open net-work bags. The skull is often used as a drinking cup by the nearest relative or friend. North of Moreton Bay they carry the corpse about with the tribe: after a time they tie it up in a bag and hang it on the bough of a tree. The crime of removing, or even disturbing these bones, can only be atoned for by the death of the offender.

Is it not, also, a custom among the North-American tribes to carry with them the body of any respected deceased person?

No native, I believe, will confess that he has eaten human flesh as a customary food, but rather shews an abhorrence of it; because, talking of any inimical tribe, he states that they “*patta fellow*,” *i. e.* eat men.

If, however, the Indo-Scythians came here, or these tribes are descended from them, then the practice of occasional cannibalism is by no means surprising (Bryant’s “*Ancient Mythology*,” vol. v. p. 216), but rather will it prove to be a link in connecting the ancient and the present races.

Cannibalism is common in Buddhism. (See “*Oriental Annual*,” 1835, pp. 176. 178. 194.)

Constellations.

Many of the constellations are believed to have been formerly black men, but now residing in the heavens. Some are deified. “Woor-do-itch” is the name of a star supposed to have been a native: has a brother-in-law a star named “Wor-

ditch," and is married to "Woor-jal-luk," another star. The brother-in-law, "Worditch," has two heavenly wives, namely, the stars Tda-dum and Bool-goot.

The planet Venus is called "Jula-go-ling."

Orion has two names among the Adelaide blacks—"Kurkurkurra" and "Tinniinyaranna," considered to be a group of youths, sons of the star named "Parnak-koyerli." They are great hunters of kangaroo, emus, and other game in the celestial plain which is called "Womma;" while the happy "Mankamankarauna" girls (the Pleiades), occupy themselves in digging roots for the hunters on their return.

What an extraordinary similarity with the fables of mythology! Orion was a famous huntsman, and the Pleiades are seven sisters, daughters of Atlas.

"Parna" is a star indicating autumn, and it is also the mystic name or title of one of the two men who stand on either side of the youth at the ceremony of circumcision.

The Milky-way, "Wodli parri," is supposed to be a large river, the abode of a huge dæmon-serpent named "Yurra;" and the spots in the Milky-way are supposed to be the dark spots, "Yrakoe," on the back of "Yurra." "The great dragon that lieth in the midst of his rivers."—Ezekiel xxix. 3.

The appearance of a comet puts all the tribes in great consternation, being a forerunner of death and misery; a superstition common even in England.

Ophic Worship.

In all the ancient myths the serpent is an important character*, and he is no less important in the superstitions of the Australian blacks.

Fohi, the most ancient of the Chinese monarchs, is said to have had the head of a serpent. The Brahmins assert that the terrestrial globe rests upon the thousand-headed serpent, Ananta, (eternity). Kæmpfer says the Javanese believe that a dragon

* "Et movisse caput visa est argentia Serpens."

Juv. *Sat.* VI. 537.

dwells at the bottom of the sea. The Brahmins describe the churning of the ocean by the mystic serpent. In Isaiah xxvii. 1, "He shall slay the dragon that is in the sea:" Psalm lxxiv. 12, "Thou brakest the heads of the dragons in the waters:" Ezekiel xxix. 3, "The great dragon that lieth in the midst of his rivers."

The belief in this aquatic emblem of evil, who resided in the deep, fastening himself round the earth, or on diluvian mountains, is common in various mythologies. (See "Vernon Harcourt," vol. i. p. 261; Faber and Deane on "Ophic Worship.") Champollion has decyphered in the hieroglyphics an address to "The god who residest in the habitation of the waters."

It will now be seen that the Australian races indulge in similar superstitions.

There is an island called "Boro-yi-rong," in Lake Macquarie, eastern coast of New South Wales, which is said to be the resort of an immense marine monster named "Wau-wai," who disports in the recesses under water. The natives hold it in great dread. They say that if a person standing on the cliffs throws stones into the water, presently pieces of the tea-tree bark begin to float up, and then the monster is seen ascending. He swallows up the natives' canoe, and all who might be fishing, and then descends to the depths below.

In south-west Australia, as well as on the eastern coast, there are similar superstitions. The tribes believe in an aquatic monster named "Wau-gul," also residing in fresh waters, and endowed with supernatural powers. (See Grey's Vocabulary.)

The Murray blacks believe in a fearful spirit named "Oor-undoo;" that he came down in a canoe, commanded the waters to rise, and formed the River Murray. He is said to have made the two lakes, Alexandrina and the Albert, in order to drown two of his refractory wives. The same superstition obtains among the Moorundi tribes, a hundred miles higher up the Murray.

Almost every deep-water hole in the interior is believed by the tribes to be the abode of some evil aquatic monster.

There is a great analogy between the Brahminical and Aus

tralian Ophic superstitions. The aborigines believe in the existence of an immense serpent, inhabiting high and rocky mountains; that he is not to be seen by mortal eyes. He is said to have produced creation by one blow of his mighty tail; also that, by shaking it, he produces earthquakes, and causes evil by death and sickness.

The serpent is assuredly connected with some of those mystic rites which are never revealed to the white man. These ceremonies are performed in sacred circles encompassed by raised earthworks.* The trees along the native tracks leading to these places are covered with carvings cut upon the bark, but more particularly with rude representations of the serpent—that emblem so frequently found on all Egyptian relics.

Near Trichinopoli, on the road to a very ancient temple, is a carving of a large hooded snake on the surface of the rock, which is held in great veneration by the Hindoos.

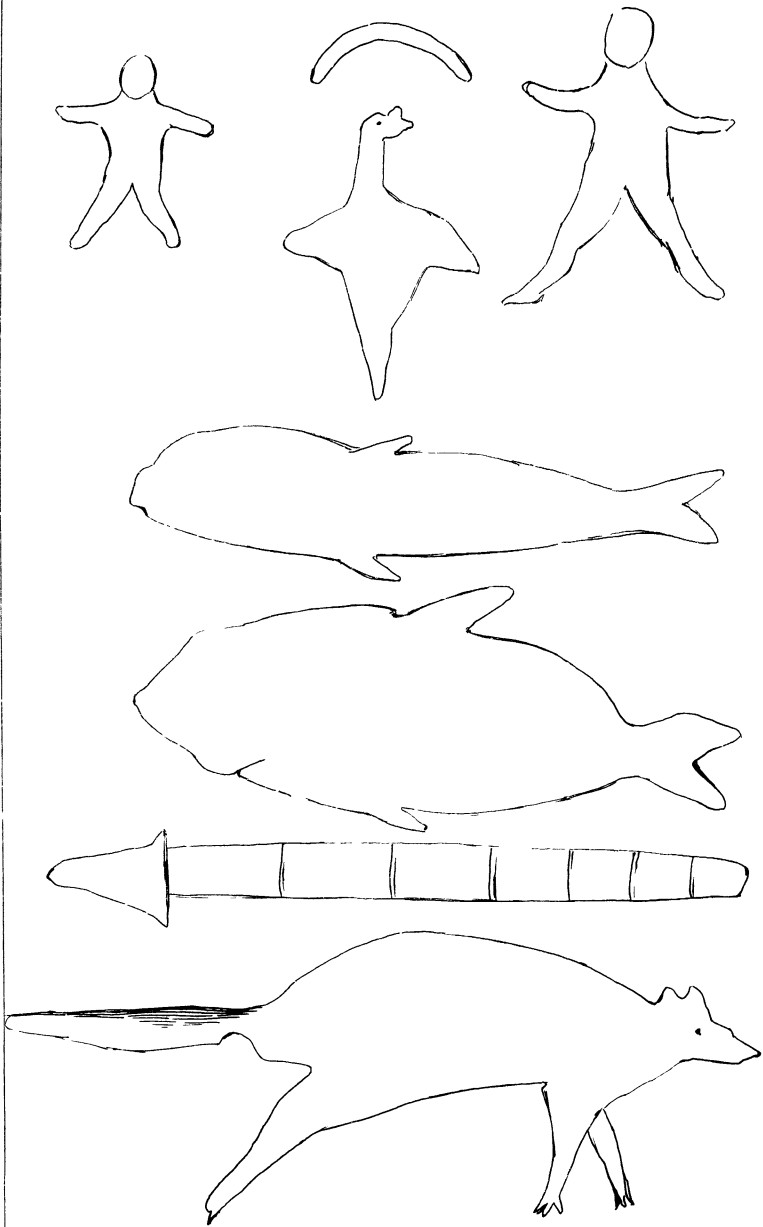
The large earthwork recently discovered on Bush Creek, near the north line of Adams County, Ohio, is a mound representing a serpent—a temple similar to Abury in England, and shews that Ophic worship prevailed in the wilds of America as well as in the wildernesses of Australia.

For an account of this serpent mound in Western America, see "Ancient Monuments of the Mississippi Valley."

The natives on the Murray and Murrumbidgee rivers believe in a spirit of the waters, named "Biam." (See Eyre, vol. ii. p. 362.) Like all their spirits, he is supposed to be a black man. He is believed to be deformed at the extremities, and is always sitting cross-legged on the ground, or ferrying about in his canoe. He is a spirit of such dreaded and malignant power that there are certain sorcerers particularly devoted to

* Similar entrenchments are in Scotland, where, as in Australia, apparently the Baal worship was known. Scott mentions an entrenchment on the Eildon hills, where it is said human sacrifices were formerly offered. The name of this entrenchment, Scott states, is "Bourja," a word, he remarks, of unknown derivation.

The mystic circle where rites are performed which no white man is allowed to witness, is called "*Bourra*," or "*Bōra*," among the Moreton-Bay tribes, New South Wales.



Carvings on Rock at Port Jackson, N.S. Wales.

propitiate him, or, by incantations, to avert his evil. Mr. Eyre witnessed the following ceremony on a patient who had bathed when heated, and, having remained too long in the water, was attacked by erysipelas. "The incantation is performed by three magi, who maintain the form of a triangle, advancing and dancing with a measured tread, the right foot always in advance, shaking green reeds in their hands, and chanting a low solemn dirge, while the natives who were behind the patient beat time by violently thumping the ground. The magi, after many mystic ceremonies, rendered their labours effectual by extracting from the limb of the patient the evil spirit in the shape of a sharp stone, which they drove into the ground; but it was too dark, they said, to see it——."

So at Zipan-ga (Japan), the belief is mentioned by Marco Polo, in the thirteenth century, that at Zipan-ga (Japan) the natives possessed charmed stones, and wore them between the skin and flesh of their right arms. (See "Superstitions.")

At Port Essington it is believed that evil spirits dwell in a large kind of tree, called "Imburra-burra," resembling the "Adansonia."

Carvings.

There are many carvings on the surfaces of rocks, rude representations of fish, birds, animals, human figures, and feet, as well as of boomerangs and other weapons. These carvings are generally on highland promontories, especially isthmuses, and near water. In the most desolate regions of South America Humboldt found carvings of animals on granite rocks. (Humboldt, p. 277.) Stoke "Narrative," vol. ii. p. 172, describes and figures some at Depuch's Island, N. W. Coast of Australia: Leichardt found some on the rocks near the Alligator River, Port Essington. They abound at Port Jackson, at Port Aitken, and have been seen by Capt. Perry, the Deputy Surveyor-General, on the mountains at the Hawkesbury River. Captain, now Governor Grey, found carvings also at Adelaide, as well as paintings in the caves.

According to the statement of an aged and intelligent aboriginal, the widow of a former chief of the Port-Jackson tribe,

none but the priest or conjurors visited these sacred spots, except when mystic orgies were there performed—dances, human sacrifices, Paphian orgies, and settlements or adjustments of disputed questions among the tribes. The locality of these carvings, on rocks near water and on promontories of isthmus, remind us of the sites chosen for the most ancient temples in former times. These carvings are plentiful in the vicinity of Port Jackson; and on the flat summit of a high mountain near "*Koen*," or Cowan Creek, there is nearly half an acre covered with them.

The oldest Hindoo temples were erected close to water, and rivers were held sacred. The Brahmin is directed to say, "We meditate on the adorable light of the resplendent generator which governs our intellects, "*water*." Prayers are offered to water, salutation "to the Regent of water." ("Asiatic Researches," vol. v. p. 355.)

Phales, the Milesian, attributed the origin of every thing to water, and Homer taught that Oceanus and Thetis were the parents of the gods.

The carving or representation of the foot is to be seen in Australia: it was of high import in the ancient world, though the mystical legend is not known, or is lost among the natives here. Carved representations of the feet were connected with the Buddhist rites, and chiefly near water. The "*Shra Baat*," the sacred footmarks worshipped by the Siamese, is generally covered by water. On a ledge of rock over which water runs, not far from Merton, near Maitland, New South Wales, I am informed, there are impressions of feet.

There are impressions of two feet on the face of the rock at Little Redhead, near Newcastle, New South Wales. These marks are below high-water level, and are daily covered by the tides. The natives have no legend, and can only state that it was "made long time ago by first black fellow. There is a miry cavity near the celebrated sacred footmark in Ceylon, and on the rock, is an inscription not yet decyphered. The shape is peculiar, being rather an oval, and similar to the shape in Port Jackson, New South Wales.

To swear by the feet of a Brahmin is one of the most sacred and solemn of Hindoo oaths (Duff's "*History of the Maha-*

rattas," vol. iii. p. 171); and might it not be that the homage and salutation to the foot of the Pope may be a relic of reverential respect paid in most early times to the foot of the Patriarch?

The Jeynes, a sect of Buddhists, revere the impressions of two feet-marks on a hill called Chandra Gurus, the mountain of the moon, said to have been left by their Patriarch Iwaro when he sprung up to the moon.

The Jeynes impress the red hand upon their temples: the red hand is found in caves in Australia, probably Mithraic; and the Australians, like the Jeynes, believe the moon to have been a man.

The superstitions of the Jeynes may probably throw some light upon the subject-matter of this paper.

There was an impression of a foot at Mecca before Islamism prevailed. Herodotus mentions one near Tyras, on the banks of the Tyros or Dneister; another has been noticed near the north-west corner of the Chinese wall, and similar memorials have been found even on the banks of the Ohio. (Harcourt, (?) p. 103.)

At Allahabad is an ancient subterranean temple, containing halls and caverns filled with idols, but the recess at the end, the sanctum sanctorum, is a small chamber, in which are two impressions of the human foot cut upon a flat stone. ("Journal of Voyage, South Seas," vol. ii. p. 327.)

In Ezekiel, xliii. 7 is the following passage: "The place of my throne, *and the place of the SOLES OF MY FEET.*"

In the immediate vicinity of Derry, in Ireland, there still exists a stone which appears to have been an inauguration stone—the holy stone of the ancient Irish. It is of gneiss, and exhibits the sculptured impression of two feet ten inches long. (Hall's "Ireland," vol. iii. p. 233.) In the upper lake, county of Kerry, Ireland, there are footmarks on a promontory, and also in many other places in Ireland. In 1644 there was the print of a foot on a stone in the cemetery of Cork Cathedral. That of Clough na Cuddy, at Killarney, is said to be very remarkable. The Irish look upon these footmarks with exceeding veneration. (Hall's "Ireland," vol. i. p. 202, note.) Many of the ancient inauguration stones in the county of Limerick bear the imprint of something like the form of a human

foot, fancied by all the old natives to be the impression of the footmark of the first chieftain. (Hall's "Ireland," vol. i. p. 399.) As the round towers in Ireland are of Asiatic origin, the early footmark appears to be of the same origin, both in Ireland and Australia.

Red Hand.

The "red hand," the "mano colorado", is found in some of the caves on the eastern coasts of Australia. It is found at Ycaton, and termed the "mano colorado." The hands here are of different sizes, children and adults. The hands have been placed upon the rock, thumb and fingers widely distended; the intervening spaces have been painted, in some cases red, and in some white. It is in caves, or "gunyahs," near to and overlooking water, that these singular impressions are found. The blacks shake their heads very mysteriously if asked any questions about them, preserving a silence either of ignorance or fear. The usual reply is, "Black fellow make it so long time ago, before white fellow come." But on two different occasions two natives whispered to me in a most cautious manner, having looked round to see that the "Baal" demon, or the "Kohen," were not at their elbows, "All hand of dead fellow," spreading out their fingers for a short second of time, and evidently fearful at disclosing the mysterious legend. What the pigment is I cannot ascertain—it is indelible; I have endeavoured to remove some of it for purposes of analyzation, but to no effect. Many persons have told me that it is impossible to remove it; but the specimens I forwarded of two hands to the learned Dr. Pritchard may afford an opportunity of discovering the material.

On a rock cave in Port Jackson are impressions of a "red hand," not with the intervening spaces painted red, but the hand itself is red.

Now we will hear of red hands elsewhere.

Stephens, in his account of Ycatan, (that mysterious city in a wilderness, so ancient as to be unlegended,) states that he frequently found, what I was fortunate enough to discover here, the *red hand*, "the mano colarado prints," he says, "of a

red hand, with the thumb and fingers distended, not drawn or painted, but stamped by the living hand, the pressure of the palm upon the stone."

Impressions of this red hand have been found by Governor Grey on the north-western coast, near the Glenelg river.

Reference has been already made to the Jeynes, a sect of Buddhists, who impress the red hand upon their sacred edifices; but I am moreover informed that it is a common custom among the Arabs to have it on their houses, to avert the "*malocchio*," the mythraic superstition still rife in the Mediterranean, and known to the natives of Australia as a sacred myth.

This imprinting of the hand also obtains among the North-American Indians.

It was an ancient custom, and widely diffused. Robertson, in his "*Hindoo Customs*," says, that in the Mysore country the natives, in order to guard against evil spirits, dip their hands in lime, and impress it on the doors and walls of their houses, believing they are then under the protection of their deity.

In reference to these caves in which the impressions of hands appear, and which the natives informed me were the hands of "*dead men*," and which are near water, I regret that I have not a copy of Faber on the Cabiri; but in Bryant, relative to the Indo-Scythians, a race who, I think, may be traced to the shores of Australia, we find, vol. v. p. 218, "*In caves human sacrifices were offered: these caves were near the sea.*"

Robertson, above quoted, in his "*Hindoo Customs*," says, that, in the Mysore country, to stamp the impression of the hand is equivalent to an oath. So with us to declarations, or affidavits, or legal deeds, we use the term "*witness*" (not my *hand-writing*), but "*witness my hand*." These documents refer only to "*my hand*," and not to my writing, produced by that hand.

At Perth there is a cave concerning which the Rev. D. Mackenzie remarks—"The only vestige of antiquity or art which has yet been discovered consists of a circular figure rudely cut or carved into the face of a rock in a cavern near York, with *several impressions* of open hands formed on the stone around it. The natives can give no rational account of

this. They tell some fables of the moon having visited the cave and executed the work." This fact again refers to the Jeynes, that sect of Buddhists above quoted, who use the red hand, and believe the moon to be the abode of their patriarch "Iwara," as the natives here believe the moon to be the black man "Taorong," previously mentioned.

Mr. Mackenzie further remarks, that the natives have little curiosity concerning this cave, and pay it no respect in any way. In short, it appears as if it did not concern them or belong to their people. Caves, with well-executed figures done in different colours, were found on the north-west coast by Capt. Grey. This rude carving at York may possibly be the last trace of a greater degree of civilization proceeding from the north, and becoming gradually more faint as it spreads to the south, till it is almost entirely obliterated; or, again, it may be the only monument now left to speak of a former race, which has altogether passed away and become superseded by another people.

In the Perth dialect, "dumbu" is the womb; "dumbun," a cave; "dumbin," to procure injury to another by "boyl-ya" or enchantment—the influence of "Baal" (Vide "Dæmonia," *ante*). It was in caves that the mysteries of Baal-worship were performed. (See Bryant.)

Chrystallomancy.

The "glain naidre" of the Druids, and the celebrated "lee penny" in Scotland, were not held in greater estimation, nor were they invested with greater superstitious reverence, than the "koradgee stone" of the Australian native. The koradgee or priest, or conjuror, possesses it. It is carefully enwrapped, and frequently tied up in a knot of the hair which is secured on the top of the head.

If a native woman should see it her death is inevitable.

A whole district and all the tribes were thrown into unappeasable terror and utter commotion, because the wife of a settler in the New-England district had beheld that mystic and venerated stone. Their consternation was only equalled by their surprise that she did not die or wither away. It is a quartz or crystal (see "Highland Superstitions concerning

the Crystal Ball"); and it is evident that it is the same superstition obtaining alike at the north and the south pole.

This koradgee-stone, like the lee penny, can cure all diseases: so the pixey-stone, in Cornwall possessed similar powers.

Crystal-balls have been found in Roman tombs.

Dr. Bennett, vol. i. p. 190, speaking of this koradgee-kibba, or koradgee-stone, says, "Those who take upon themselves the occupation to attend upon the sick or wounded unite the offices of priest, soothsayer, and physician. The few medicines they use are from the vegetable kingdom. They also make use of a crystal for the cure of diseases, not by administering it to the patient, but the physician employed its aid to act upon the superstitious mind of the sick man.

It is a common quartz crystal, and is called by the natives near Sydney by the compound word "coradjee-kibba," *i.e.* "doctor's stone." The Murrumbidgee and Tumat natives call it "merrüdagalli." Dr. Bennet witnessed the koradgee operating upon a native who had been speared. The patient was laid about thirty yards from the encampment; the physician—koradgee—sucked the wound, then, holding his saliva, he retreated ten or twelve paces from the invalid, appeared to mutter some charm for a minute, and, on concluding, placed the crystal in his mouth, sucked it, and then, removing the stone, spat upon the ground, and, trampling on the earth, pressed the discharged saliva into it, as if to tread out the evil spirit.

The natives believe that the "boyl-ya," previously mentioned, is the cause of all sickness and disease. In order to eject this evil spirit a method of enchantment is used among the Western-Australian blacks, which introduces the superstition of the mystic piece of quartz, and even appears to resemble mesmeric manipulation.

"This ceremony is performed," says the Rev. D. Mackenzie, "by the person who undertakes the cure squeezing the afflicted part with his hands, and then drawing them down, thereby to attract the boyl-ya to the extremities. He is very careful after each squeeze to shake his hands and blow well upon them, in

order to preserve himself from any evil influence or ill effects of the boyl-ya, who generally makes his escape invisible to uninitiated eyes, but sometimes assumes the likeness of a piece of quartz, in which case he is eagerly captured and preserved as a great curiosity. Any person having the reputation for effecting this cure is sought after by the natives, for many miles round, in behalf of a sick relative.

Marco Polo, who visited China in the middle of the thirteenth century, mentions the island of Zipan-ga (Japan), and states that the Chinese monarch had frequently attempted to conquer it, but in vain, because the inhabitants were reputed to have certain stones of a charmed virtue inserted between the skin and the flesh of their right arms, which, by the power of diabolical enchantments, rendered them invulnerable." (See Irving's "Columbus," vol. ii. p. 302.)

This superstition resembles the belief of the Australian natives when they pretend to extract the mystic piece of quartz from the human body, and thus to disenchant it.

The Dead.

The name of a deceased person is never mentioned, nor can you induce a native to break this custom. It is one of the many facts indicating a general superstition, as it is found on the eastern coast of Port-Philip, at Adelaide, at Swan River; and Captain Stokes, vol. i. p. 6, mentions the same. Mr. Hull states that a native died in the Port-Philip district whose name was also the name of "fire," and the natives have no word to express that element till they borrow or construct another for it.

It is customary among the tribes at Moreton Bay on the Murray, on Flinder's River, Gulf of Carpentaria, along the southern coast, and at Adelaide (see Angas' "Savage Scenes and Life"), to place a corpse in a tree. Capt. Stokes has a note (vol. ii. p. 297) in his narrative, that the same custom prevailed among the ancient Scythians, the same race to whom I have so frequently referred in the previous parts of this paper.

The corpse seen by Stokes on the Flinders River was enveloped in the bark of the papyrus tree. The bones of the dead are frequently carried from place to place at Port Essington (Stokes' "Beagle Narrative," vol. ii. p. 355), and the same custom exists among some, if not all, the North-American Indian tribes.

Some tribes in Australia bury their dead in a sitting posture; so did the Carib Indians, also the Incas; and one or two similar interments of ancient Britons have been found in England. Sir Richard Colt Hoare discovered one, and has a curious note upon it in his "Ancient Wiltshire." Another was found near Horsley in Gloucestershire.

The tribes place the war-implements by the side of the deceased.

Arrow heads and various implements are found in the British and in the Scythian tumuli, and also in the American barrows.

LANGUAGES.

Dr. Thomas Young has made the calculation, that if three words in two different languages coincide, it is ten to one they must be derived, in both cases, from some parent language, or introduced in some other manner. Six words would give 1700 to 1, and eight nearly 100,000. He then instances six words connecting the ancient Egyptian with the modern Biscayan. One of the words quoted is *kudchi*, "little," in Egyptian, and *gutchi* in Biscayan. "Kudjee," however, is a Sanscrit word of the same meaning; and it is an extraordinary fact, that on the eastern coast, and at Swan River on the western coast of Australia, "kudjee" is the native word denoting "little."

There is a small bay between the large bays of Port Jackson and Botany Bay called by the natives "kudjee" or "coojee."

It has been already shewn that the superstitions of the "Baal," the "Koen," and the "Menes" or "Menu,"* are yet re-

* मन *Mānā*, "to think."—J. Bellott, R.N.

maining among the rites and mystic ceremonies of the Australian tribes; and I now submit some words to the test of language, in confirmation of what has been already advanced concerning the antiquity of this race of people, and the comparison is of words in the Australian dialects with the Sanscrit.

Sanscrit, *mara*; Port Stephen, *marai*, "the spirit."

Sanscrit, *balaka*, "a boy;" Swan River, *balagar*, "a native boy," and only applicable to a native youth.

Sanscrit, *BHŪ-ja*, "to eat;" Swan River, *BUDG-een*, "to eat."

Sanscrit, *JAN-a**, "to know;" Swan River, *JIN-nung*, "to know."

Sanscrit, *hrti*, "the heart;" King George's Sound, *gurti* and *gort*, "heart," apparently from the same root.

Sanscrit, नौ *nau*, "a ship;" Port Jackson and Port Stephen, *NAO-wee*, a "ship;" *vaos*, *navis*, *navy*; Celtic, *nao*.

Sanscrit, *bhuri*, "much;" Swan River, *buri*, "great," as *wunda buri*, "a native name for an English boat, in allusion to its shape," from *wunda*, "a shield," and *buri*, "great;" Port Stephen, *murri*.

Sanscrit, *ka*, "a house or shelter;" Port Stephen, *Ko-kerre*, "a hut or shelter." *Cai* in Gaelic, *kah* in ancient Egyptian, "a country or district, a temple." (See Bryant's "Ancient Mythology," vol. i. in verb. "Ca.")

Sanscrit, *murra*, "a circle;" Swan River, *moorga*, "a ring or circle formed by men when surrounding game intended to be taken."

Sanscrit, *kudjee*, "small;" Swan River on western coast, and Port Stephen, *kudgee*, "small;" Adelaide, *kuti-yo*, "small;" ancient Egyptian, *kudchi*; Biscayan, *gutchi*.

Sanscrit, *kore*; Australian, *kore*, undè *korage*, "native doctor;" χειρ, *kor*, "hand-chirurgien."

Ba and *ya*, among the eastern Australian tribes, is the genitive affix. (See the Grammar of the Rev. L. Threlkeld, a work of considerable labour, and worthy of its excellent author.) *Ba* and *ya* implies "of," or "possessing," or "belonging to,"

as *Pritchard-i-ba*, "belonging to Pritchard"; *Pritchard's Baal-ya*, "belonging to Baal."

This affix *ba* is similar to the Hindoostanee *ka* (*che* of Chinese—Bellott), which is used in the same sense, and after the same manner: *bab-ka-beta*, "son belonging to father" "father's boy." *Da* in Chaldaic is the sign of the genitive case. (See Vernon Harcourt, "Deluge," vol. i. p. 196.)

The earliest languages consisted of simple and primitive sounds, generally a monosyllable; but through all the inflections of the longest Arabic word, the primitive letters, the radix, can be instantly detected by the scholar. It is called the *musdar*, and is the third person singular of an aorist, if my memory is correct.

The letters G and N form a root in etymology of great importance. It regulates the construction of words among the savages of Australia as well as the Arab: it also appears in the Sanscrit.

In all etymological inquiries it is found that certain letters *inter se mutantur*. Thus B and V are the same letters; G and K are alike; and the letter C is an interloper, as it is either a K or an S (unless in conjunction with H), and vowels are the means to pronounce the consonants.

The radix GN is applied to words denoting cavity and population. (*Vide* White's "Etymologicon Magnum.") For instance,

In Sanscrit खन *khana*, "to dig."

In Arabic, كان *kan*, "sheath, cavity, a mine."

. . . کانگن *kangun*, "a worker in a mine,"

. . . کن *kunn*, "a shelter."

. . . کندو *kandoo*, "a digging spade."

Con-cha, *cen-otaph*, *can-alis*, *con-cave*, *can-oe*, *ca-vern*.

A comparison of words in the Port-Stephen or eastern, and in the southern and south-western dialects of the aborigines, will shew that the radix GN exists in the languages of this ancient race as it did in northern languages.

At Port Stephen,

GUN-ya, "a shelter;" *kunn*, in Arabic.

KONG-ka, "a hollow reed."

KIN-num, "a bag."

In South Australia,

KAN-*yande*, "the hollow made in the ground for a native oven;" so formerly in Scotland, *yernda* meant "large, wide."

KUN-*da*, "a bush kangaroo."

KAN-*kandi*, "to dig a hole." So in Arabic, كانگن *kan-gun*, "a miner."

KAN-*katti*, "a digging spade;" كاندو *kan-do*, in Arabic, "a digging spade."

At South-west Australia,

KON-*ang*, "the cavity or interior of the stomach."

KYN-*dyl*, "the soft inside of any thing; also that which is in a cavity of any thing, as seed of a plant, &c. &c."

KOON-*de*, "the marsupial rat, in reference to the pouch or cavity."

KOON-*do*, "the cavity of the chest."

This radix GN, as before stated, also refers to population or to female; as, for instance,

جنس *Jins*, "a generation."

کیز *Kun-neeze*, "a girl."

Bha-*gin-a*, Sanscrit, "woman."

Re-*GIN-a*, "queen."

GIN*, Australian name for a woman.

GAN-*eesa*, "chief female diety of the Hindoos."

GEN-*esis*.

KAN-*na*, Sanscrit, "to bring forth;" γγενω γυνη, *gens, genies, genero*.

In South Australia,

Sanscrit, अङ्गना *angana*, "a woman."—T. Bellott.

KAN-*gandi*, "to bring forth;" as *kan-na* in Sanscrit.

KAN-*gallangalla*, "a mother."

KAN-*yana*, "a congregation, a multitude."

Sanscrit, कन्या *kanya*, "a girl."—T. Bellott.

In South-west Australia,

JIN-*dam*, "eldest sister."

KOON-*gur*, "a young woman."

* *Gin*, a barbarism, not an aboriginal word.—T. Bellott.

Eastern coast, Moreton Bay,

KOON-*gur*, as in South-west Australia, is "a girl."

If this root had appeared in one or two words it might have been considered as a singular coincidence, and not deserving of much consideration; but there it stands in various languages, holding the same power, and distinctly traceable in the dialects of the Australian aboriginal: and if Dr. Young remarks that six words in two different languages give 1700 to 1 that they are derived from some parent language, how interesting must be the inquiry when we trace the same principle of constructing words from the savage to the most ancient and civilized of the human species!

The radix GN appears to be a monosyllable of some early language spoken by some race who at one time traversed the earth, probably the Cuthites, who spread themselves east and west, north and south, a powerful, subduing, and civilizing race, so ancient, that the accounts of them were almost legendary when the earliest profane history commences.

As the boulder stones indicate to the geologist the course of former floods of water, so to the careful etymologist will these radices, these lingual boulders, indicate the tides of population.

Referring again to the computation of Dr. Thomas Young upon the similarity of words in different languages, I now submit some Australian words of close resemblance to oriental words, which a Sanscrit scholar might probably trace with ease.

The termination is generally an inflexion, and in verbs of the infinitive. The root is the first syllable.

AUSTRALIAN.	ORIENTAL.	ENGLISH.
1 Mai-ya,	Mar,	Snake.
2 Kwon,	Khoon,	} Blood.
3 Kum-min, }	<i>Pers. also</i> خون }	
4 Yar-rei,	Darhee,	Beard.
5 Man-na,	Marn-a,	To take.
6 Mura-liko,	Pura-na,	To run.
7 Munn-i,	Mando,	Sick.

AUSTRALIAN.	ORIENTAL.	ENGLISH.
8 Nah,	Niherna,	To look.
9 Tur-liko,	Torna,	To break.
10 Yan,	Jahna,	To go.
11 Panna,	Panee,	Water.
12 Pi-liko,	{ Pi, "Kill," يودن } <i>Persian Imp.</i> }	To kill.
13 Uni,	Een, (<i>Persian</i>)	This.
14 Yek,	Yek, (<i>Persian</i> يك)	One.
15 Bu,	Bu,	Two.
16 Mahe-gra,	Mahee makaru,	Fish.
17 Bira-ban,	Buhree,	Hawk.
18 Kor-e	Kur, (<i>Sanscrit</i>)	Man.
19 Bukka,	Bukht, (<i>Pers.</i> بخت)	Daring.
20 Mar,	Marna,	To strike.
21 Gong,	Gong,	Village, or place of rest.
22 Bangali,	Bangle,	Personal orna- ment.
23 Bibi "the female breast," <i>vulgo</i> <i>Anglice</i> "Bubby" }	Beebee, "a lady," بي	
24 Kalama,	Gulum, "a reed," كم	To write.
Gwab, "pretty,"	خوب Khoob,	Beautiful.

The learned Bryant states, that among the *most ancient races* the moon was known under the name of "Naki." It is called to this day Méki, or Maki, among the Adelaide tribes.

He also states, that of equal antiquity was the name of Noah, as applied to the sun. It is also one of the names for the sun on the eastern coast (Port Stephen), and pronounced precisely the same.

Bryant states, that "*Aur*" is a primitive word signifying "light" or "fire." Hence the Hebrew "*Aur*," the sun; the "*Ur*" of the Chaldees; the "*Orus*" of the Egyptian; the "*Alorus*" of the East; the "*Aur-ora*" of mythology; "*Uro*," "*Ardeo*," and, according to Vernon Harcourt, vol. i. p. 147, "*Ar-ka*," one of the names of the sun in Hindoo mythology. This primitive word "*Aur*"

obtains even in Australia: the "Yurra" or "Ura" at Adelaide. At Port Jackson, and even on the banks of the Bogan river, the sun is called "Uroka" and "Eeree:" the latter word also implies fire. Bryant, vol. vi. p. 316, states that "Alorus" was worshipped with fire, and that human sacrifices were offered to him. It is a fact well ascertained that the aborigines, at least some of the tribes, have been known to partake of human flesh; but it is by no means a frequent custom, and might, in fact, be a superstitious rite connected with Sabaism; but it will be shewn, under the question of superstitions, that eating their relatives is here an act of piety, as it formerly was considered among the early Cuthites, Ethiops, or Indo-Scythians, who were all addicted, says Bryant, to cannibalism and human sacrifices.

Relative to Celtic words, as "nao" and "cae" being found at the antipodes, I remember that Dr. Borlase, in his History of Cornwall, was in doubt concerning the meaning of the word "tolmen" supposed to have been stones of veneration. The word "tolmen" in Australia is "a grave." It is probable that the word "tolmen" in Cornwall, might have been the burial spot of some renowned person, probably some noted druid or exalted personage, and that the stones placed were a kind of shrine or sacred spot over the "tolmen" of the deceased. It is, however, difficult to discuss these matters at the South Pole: I only rely upon memory, but the remark may induce inquiry.

There is a greater minuteness in the delicacy and construction of the native languages, both as to numbers of the nouns and the verbs, than I know to exist in any language, ancient or modern.

On reference to the words already given, it will be seen that a similarity, or indeed, the same words, are found in various parts of the coast. One striking instance is the verb "buma," in use at King George's Sound, (S. W. Australia, and also at Port Stephens, (Eastern Coast,) signifying "to strike."

There is not a portion of the human body but is named; not a bird, nor grub, nor plant, nor shrub, nor grass, but of which the savage can tell you the name by which it is known. Could a civilized peasant do the like? There is not a mountain, plain, or promontory, not a hillock on the plain, not a

bay, or creek, or rock, or gunya, but has a name ; and if the language had been deemed worthy of attention, there is no doubt but that those names are descriptive. There is a hollow in a rock between Port Jackson and Moreton Bay, on the summit of a mountain, which is called “ the cup for the eagle’s drink.”

In Wales the names of places are descriptive, and often poetical. I remember fishing on the banks of a river rising in Cader Idris and flowing near Towin. Its course had been noisy, precipitate, and headlong in its first stages, but coming into the low level lands through which it had to pass to the parent ocean, its fume, its foam, was lost, it glided on imperceptibly, the angler’s fly met with no eddy ; and the name of this stream (still vivid in my recollection after a lapse of years) was “ Dee-swny.” I may be incorrect as to the orthography, but the name of this silent gliding body of water is Homeric and Ossianic, viz. “ noiseless.”

Dr. Lang, in his work “ Cooksland,” observes that the natives have an innate propensity to form a language by analogies. He instances the ingenious and descriptive name given to a marble-covered book by the blacks at Moreton Bay, and which, to them, was an object of novelty and surprise. They noticed the hollow back or hinge when the book was opened. This reminded them of the hinge of the muscle. The gaudy, marble-coloured binding was like the brilliant colours on the shell. They also observed, that when the white man looked into it, it seemed to impart ideas to him ; so they immediately named it “ the speaking muscle.”

The Rev. David Mackenzie relates, in his “ Emigrants’ Guide,” a similar propensity among the blacks at Swan River, when they were astounded by the sight of the first cow ; but they named it forthwith, and after this fashion. It is the custom, in their native dance, for the performers to wear long ornamented sticks in their hair : these sticks are called *jingalla*, and they named the cow *jingalla gaduk*, literally “ a possessor of long stick in the head.”

The Rev. D. Mackenzie gives another instance of the facility of the natives in compounding words ; for instance, *wadna* is “ a shield.” These people have no canoes, and they

named an English boat *wadna-biri*, from its shape like a big shield—*biri*, Sanscrit word, signifying “great.”

The human nipple is called *bibi-mulya*; literally, *mulya*, “the nose, *bibi*, “of the breast.”

Count Strzelecki, in remarking that different tribes cannot understand each other, is inclined to consider that the dialects do not bespeak a common root. Yet in the previous remarks in this paper it is shewn that a great similarity of superstitions exist in opposite parts of Australia, and, in many instances, the same words.

It is remarked by Borrow (“Bible in Spain,” p. 146), that the Gallician gypsies say, “that in no two villages is their language spoken in one and the same manner, and that they frequently do not understand one another.”

An Englishman who has lived all his life within the bills of mortality would be unable to hold a ready conversation with a Lancashire or a Cornish man who had never been further from his village church than to the nearest market town.

It has been recently discovered that the Tootties, the most degraded of the Pariah races at Madras, a race so low that no person took the trouble to examine their language; yet it is now found that they speak the same dialect as a very low class of natives, scarcely known, and who inhabit the hills and mountains to the northward of Madras.

A collation of their words with some of the Australian vocabularies might throw some light upon this subject.

Horne Tooke says “languages can never lie;” and I now leave my memoranda to the ethnological inquirer.

The aborigines are fast decreasing. Capt. Hunter, in 1788 when the first ships entered Port Jackson, observes, p. 428, “the women bear no proportion to the males.” I am induced to believe that the Australian blacks are a relic of a most ancient race, partly shewn by the singular dental arrangement among some of the tribes, and also by existing superstitions of the highest antiquity.

Have not these races lived their appointed time?

The inscrutable laws of nature, ever active, creating and destroying, the secret law which decreases the females among the Australian tribes, has also regulated the population of the

white inhabitants. The number of white children in the colony under seven years of age is 44,584, and the females predominate by eight.

	Males.	Females.
Under two years - - -	7884	7898
Above two and under seven -	14404	14398
	<hr/> 22,288	<hr/> 22,296

Many of the Australian tribes may be considered as decreasing, not only by means of the disparity of the sexes, but also by the appearance of the white man. It is stated, and believed to be correct, that if a native female bears a half-caste child, she never conceives again with her own race: she is lost to them, and the natives generally destroy all half-caste children. The law of decay is rigid: the tribes are not be increased by the admixture of other blood.

As the moa bird of New Zealand, and the dodo, have recently become extinct, so we have now to observe whether the Australian races are not fading from the earth, and passing away for ever.